VOLUME 8 FIRST QUARTER, 1998 NUMBER 1

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

1888

THE FAITH OF JESUS

Neglected Landmark — Core of the 1888 Message

Fred Bischoff, compiler

Introduction

"Stand by the landmarks." Elder G. I. Butler telegraphed the delegates to the 1888 Minneapolis General Conference Session. He erroneously believed that the traditional view of the law in Galatians was an old landmark. In 1890, however, Ellen White revealed the mistake in such thinking in the manuscript entitled "Peril in Trusting in the Wisdom of Men." She declared, "The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit." (*EGW 1888 Materials*, p. 841)

The year after Minneapolis Mrs. White wrote an entire manuscript on the topic, "Standing by the Landmarks."

Notice how she lists in order what the SDA pioneers had been led to discover in scripture. "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the *faith of Jesus*.' [Italics supplied here and throughout.] One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is imaginary." (*Ibid.*, p. 518)

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In this issue: Ellen White indicates a Landmark that has been neglected (pages 1, 2); and A. T. Jones preaches the *Faith of Jesus* in excerpts reprinted on pages 8, 3-7; and in the Supplement insert, a reprint of Chapters 21 and 22, from *The Great Nations of Today*.

THE FAITH OF JESUS — Neglected Landmark

Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

concluded from page one

The ***"faith of Jesus"*** is the neglected landmark found in the heart of this list. This is part of the banner of the third angel's message. This neglected landmark the 1888 message was to bring to the world. Note here more important references by Ellen White to this landmark.

LOOKING BACK AT MINNEAPOLIS, DECEMBER 1888

"The *faith of Jesus* has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. *Faith in Christ* as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation.... (*Ibid.*, p. 212.)

"The third angel's message is the proclamation of the commandments of God and the *faith of Jesus Christ*. The commandments of God have been proclaimed, but the *faith of Jesus Christ* has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness." (*Ibid.*, p. 217.)

"What constitutes the *faith of Jesus*, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the *faith of Jesus*." (*Ibid.*)

EXPERIENCE FOLLOWING THE MINNEAPOLIS CONFERENCE, JUNE 1889

"The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel's message—but the *faith of Jesus*, which comprehends more than is generally supposed. . . . If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands." (*Ibid.*, p. 367.)

"God was working with me to present to the people a message in regard to the *faith of Jesus* and the righteousness of Christ." (*Ibid.*, p. 370.)

"The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the *faith of Jesus* into the right place where it belongs—in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. 'Wherefore the law is holy, and the commandment holy, and just, and good.'" (Rom. 7:12) (*Ibid.*, p. 375.)

COUNSELS TO MINISTERS, SEPTEMBER 1889

"The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the *faith of Jesus* are both important, immensely important, and must be given with equal force and power. . . . The *faith of Jesus* is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. 'Let this mind be in you, which was also in Christ Jesus.' Phil. 2:5." (*Ibid.*, p. 430.)

TO BRETHREN IN RESPONSIBLE POSITIONS, DECEMBER 1890

"Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the *faith of Jesus*. This will promote real heart piety as nothing else can. . . . Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God." (*Ibid.*, p. 728.) ♦

The reader may find further references to *faith* and the 1888 Message: *EGW 1888 Materials,* pages 267, 281, 283, 291, 447, 1455, 1814. Or search for *"faith of Jesus"* on the Ellen G. White compact disk.

Elder A. T. Jones on the FAITH OF JESUS

continued from page eight

Yet such means has been supplied, not by man, but by the Author and Source of morality. For, "Now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is by *faith of Jesus* Christ unto all and upon all them that believe; for there is no difference; for all have sinned [made themselves immoral], and come short of the glory of God." Rom.3: 21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the author and finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience — unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is morality of God which is by *faith of Jesus Christ*; and there is no other in this world. Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through *faith in the Son of God*, it is demonstrated by proofs of Holy Writ itself, that to God alone pertains the promotion of morality.

1893 — *The Third Angel's Message* — No.10, pages 205, 206. General Conference Bulletin. A. T. Jones' Sermons

Obedience is the service of love, and Jesus tells us to buy of Him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? Your faith which is more precious than gold, though it be tried in the fire. Then, you see, as every man's faith is to be so tried, he needs the faith that has stood the trial.Then we have the testimony: "Here are they which keep the commandments of God and" — have faith in Jesus? No. The have is not in there. They keep the commandments of God and [keep] the *faith of Jesus*. That is the genuine article; that is the faith which, in Him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, He comes and says to us, "You buy of me that faith that has endured the test, "gold tried in the fire." So, in the expression "buy of me that faith that has endured," is not that the same line of thought that we have learned in "Let this mind be in you that was also in Christ Jesus"?

When that mind is in me that was in Him, will not that mind do in me precisely what it did in Him? How is it that we serve the law of God, anyhow? "With the mind I serve the law of God." Rom. 7:25. Christ in this world, every moment served the law of God. How did He do it? With the mind. By what process of the mind did He do it? By faith. Then, does He not tell you and me to buy of Him the *faith of Jesus*? Did not the *faith of Jesus* keep the commandments of God perfectly, all the time? And is not that the faith that works by love? Love is the fulfilling of the law. Then is not that the third angel's message, when He says, "Come and buy of me gold tried in the fire, (love and faith) and white raiment (righteousness of Christ) that thou mayest be clothed, that the shame of thy nakedness do not appear"? So, we see how it is now that the mind that was in Christ will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, today, and forever? Will the mind of Christ in Him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Voice: "The mind of God."] God was in Him in the flesh.

***Ibid.* No. 18, page 412.** Then that faith which He gives, which He enables us to keep—the *faith of Jesus* which enables us to keep the commandments of God—there is the love of God by a faith unfeigned. Oh then the message of the righteousness of God which is by *faith in Jesus* Christ, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: "Yes."] Then that is the object and the aim and the one single point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: "Amen."]

***Ibid.* No. 22, page 496, 497.**
We have found in our study that the work today stands exactly as it did where the apostles left it.

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ELDER A. T. JONES ON THE

continued from page three

Well then, when that promise of the Spirit came upon the people in that day, God manifested His own power, in His own way, at His own will, upon those who were His. That is the way He will do it again.

Let us read that verse again now. "God who commanded the light to shine out of darkness, hath shined in our hearts." Don't forget it. Well, how can we forget it. It is so, is it not? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Then we found in the lesson last Friday night that we were to obtain the righteousness of God which is by *faith of Jesus* Christ, by looking into the face of Jesus, and while we look there, receiving that righteousness more and more, being molded more and more into His image, the law of God stands there in all its glory witnessing that that is the way to look. We found that that was the occupation of the angels also in heaven. "Their angels do always behold the face of my Father who is in heaven." Well, then, brethren, when we go into the company of angels, looking where they look, to receive what they are looking there to receive, and the law witnesses that it is our own, then why shall not that blessed canopy cover us? And that is the covering of God drawn over His people. So then the requisite to this is the faith that lifts up the face to the face of Jesus, and it is not because of our goodness but because of our need.

Prof. Prescott then stood and read the following statement by Ellen G. White from *Bible Echoes*, December 1, 1892: "The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you."

Elder Jones then continued his talk:

I did not know that that was there, but brethren, we can be thankful that the Spirit of God guides us to it here. And do not forget this passage that we have been wanting to get to so long and now it comes in just exactly: "Now the righteousness of God without the law is manifested . . . . Even the righteousness of God which is by *faith of Jesus* Christ unto all and upon all them that believe. For there is no difference. For all have sinned and come short of the glory of God."

We have studied this before—that the righteousness of God without the law is manifested by the law. There is another phrase: "Being witnessed by the law and the prophets." Do not forget for a moment or fail to remember always that where the righteousness of God is, which is obtained by *faith of Jesus* Christ, the prophets of God will stand in that place and witness to that man that he has it. [Congregation: "Amen!"] That means at this time, for he is coming to us now. So, I am glad that the Spirit of God has led us to it in His way and His prophet stands and witnesses that that is true and that we have the truth in that thing as it is in Jesus Christ and as shining from His holy face. [By request the quotation was read again.]

Then, brethren, look up. Then, when we see the signs in the sun, moon, and stars, and upon earth distress of nations, then look up; lift up your heads. Rejoice, for your redemption draweth nigh. Look up, because that comes alone by looking up in the face of Him that has said it. We need to look up, for that brings the righteousness, the glory of Jesus Christ, and it is that glory which makes us immortal. But it is the same glory that consumes. We are to look up. He wants us to look up in order to receive it. And He wants us to look up before that great day in order that we may look up in that day.

1895 — *The Third Angel's Message* — No. 17, pages 330, 331, General Conference Bulletin. A. T. Jones' Sermons

. . .We are tempted, we are tried, and there is always room for us to assert ourselves and we undertake to make things move. There are suggestions which rise that such and such things are "too much for even a Christian to bear," and that "Christian humility is not intended to go as far as that." Some one strikes you on the cheek or breaks your wagon or tools or he may stone your tent or meetinghouse. Satan suggests, "Now you send those fellows up. You take the law to them. Christians are not to bear such things as that in the world; that is not fair." You answer Him: "That is so. There is no use of that. We will teach those fellows a lesson."

Yes, and perhaps you do. But what is that? That is self-defense. That is self-replying. No. Keep back that wicked self. Let God attend to the matter. "Vengeance

FAITH OF JESUS

is mine; I will repay, saith the Lord." That is what Jesus Christ did. He was spit upon; he was taunted; he was struck upon the face; his hair was pulled; a crown of thorns was put upon his head and in mockery the knee was bowed, with "Hail King of the Jews." They blindfolded Him and then struck Him and cried: "Prophesy, who is it that smote thee?" All that was put upon Him. And in His human nature He bore all that, because His divine self was kept back.

Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it—only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the *faith of Jesus*. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the *faith of Jesus*." We are to have that divine *faith of Jesus* Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the *faith of Jesus*.

So then there was He, by that self-surrender keeping back His righteous self and refusing ever to allow it to appear under the most grievous temptations—and the Spirit of Prophecy tells us that what was brought upon Him there in the night of His betrayal were the very things that were the hardest for human nature to submit to. But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. And by that means He brings us to that same divine mind, that same divine power, that when we shall be taunted, when we shall be stricken upon the face, when we shall be spit upon, when we shall be persecuted as He was—as shortly we shall be—that divine mind which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God. . . .

1899 — *Review and Herald*, December 19, 1899.

The work is done. "He hath redeemed us from the curse." Thank the Lord. He was made a curse for us, because He did hang upon the tree.

And since this is all an accomplished thing, freedom from the curse by the cross of Jesus Christ is the free gift of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but bearing witness to "the righteousness of God which is by *faith of Jesus* Christ unto all and upon all them that believe: for there is no difference." Rom. 3:21, 22. For the very object of his redeeming us from the curse is "that the blessing of Abraham might come on the Gentiles through Jesus Christ." That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

1900 — *Review and Herald*, October 2, 1900.

In Christ the battle has been fought on every point, and the victory has been made complete. He was made flesh itself—the same flesh and blood as those whom He came to redeem. He was made in all points like these; He was "in all points tempted like as we are." If in any "point" he had not been "like as we are," then, on that point he could not possibly have been tempted "like as we are."

He was "touched with the feeling of our infirmities," because He "was in all points tempted like as we are." When He was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." James 1:14. All this Jesus could experience without sin, because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned—only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire or sanctioned an inclination of the flesh. Thus in such flesh as ours He was tempted in all points as we are and yet without a taint of sin.

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Elder A. T. Jones on the FAITH OF JESUS

continued from page five

And thus, by the divine power that he received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh and effectually killed at its root every desire of the flesh and so "condemned sin in the flesh." And in so doing He brought complete victory and divine power to maintain it to every soul in the world. All this He did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

This victory in its fullness is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the *faith of Jesus*," which He has wrought out in perfection and has given to every believer in Him. For "this is the victory which overcometh the world, even our faith."

1900 — *Christian Patriotism or Religion and the Faith of Jesus*, page 27.

From that day to this, it has been made plain to all people that faith in God, the *faith of Jesus Christ*, the original principle of the Gospel and of the church, means the absolute separation of Church and State; the renunciation of the throne and power of earthly dominion; the total separation of religion and the State; and that uniting with the church of Christ means separation from the State and countries of this world.

And this is what faith in God, the *faith of Jesus* Christ, the fundamental principle of the Gospel and of the church, means to all people in the world today.

1903 —*The Place of the Bible in Education*, page 47.

Surely there is needed, and sorely needed, today, an educational reform. And, since the educational process of today is one in which doubt is the beginning the course, and the end, it is certain that the only true educational reform for today is one in which faith is the beginning, the course, and the end: and that faith, the *faith of Jesus* Christ, the faith which enables him who exercises it to comprehend, to understand, and to know, the truth, and only the truth — the truth as it is in Jesus.

1905 — *The Consecrated Way to Christian Perfection*, page 26.

His name is called Emmanuel which is "God with us." Not God with Him only but God with us. God was with Him in eternity and could have been with Him even though He had not given Himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became "us" that God with Him might be "God with us." And that is His name, because that is what He is. Blessed be His name.

And this is "the *faith of Jesus*" and the power of it. This is our Saviour—one of God and one of man—and therefore able to save to the uttermost every soul who will come to God by Him . . . .

The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine: "more sublime and glorious than all natures." It is that in His human nature Christ was so far separated from mankind as to be utterly unlike that of mankind, that His was a nature in which He could have no sort of fellow-feeling with mankind.

But such is not the *faith of Jesus*. The *faith of Jesus* is that "as the children are partakers of flesh and blood, He also Himself likewise took part of the same." The *faith of Jesus* is that God sent "His own Son in the likeness of sinful flesh." The *faith of Jesus* is that "in all things it behooved Him to be made like unto His brethren."

The *faith of Jesus* is that He "Himself took our infirmities" and was touched "with the feeling of our infirmities," being tempted in all points like as we are. If He was not as we are, He could not possibly be tempted "like as we are." But He was "in all points tempted like as we are." Therefore He was "in all points" "like as we are."

The faith of Rome as to the human nature of Christ and Mary and of ourselves springs from that idea of the natural mind that God is too pure and too holy to dwell with us and in us in our sinful human nature; that sinful as we are, we are too far off for Him in His purity and holiness to come to us just as we are.

> This victory in its fullness is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the *faith of Jesus*," which He has wrought out in perfection and has given to every believer in Him.

The true faith—the *faith of Jesus*—is that, far off from God as we are in our sinfulness, in our human nature which He took, He has come to us just where we are; that, infinitely pure and holy as He is, and sinful, degraded, and lost as we are, He in Christ by His Holy Spirit will willingly dwell with us and in us to save us, to purify us, and to make us holy.

The faith of Rome is that we must be pure and holy in order that God shall dwell with us at all.

The *faith of Jesus* is that God must dwell with us and in us in order that we shall be holy or pure....

And this is the *faith of Jesus*: this is the point where the *faith of Jesus* reaches lost, sinful man to help him. For thus it has been demonstrated to the very fulness of perfection, that there is no man in the wide world for whom there is not hope in God, no one so lost that he can not be saved by trusting God in this *faith of Jesus*. And this *faith of Jesus*, by which in the place of the lost, He hoped in God and trusted God for salvation from sin and power to keep from sinning—this victory of His it is that has brought to every man in the world divine faith by which every man can hope in God and trust in God and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised and by which He obtained the victory over the world, the flesh, and the devil—that faith is His free gift to every lost man in the world. And thus "this is the victory that overcometh the world, even our faith;" and this is the faith of which He is the Author and Finisher.

This is the *faith of Jesus* that is given to men. This is the *faith of Jesus* that must be received by men in order for them to be saved. This is the *faith of Jesus* which, now in this time of the Third Angel's Message, must be received and kept by those who will be saved from the worship of the "beast and his image," and enabled to keep the commandments of God. This is the *faith of Jesus* referred to in the closing words of the Third Angel's Message: "Here are they that keep the commandments of God, and the *faith of Jesus*."

***Ibid.*, page 124.**

The present time being the time when the coming of Jesus and the restitution of all things is at the very doors and this final perfecting of the saints having necessarily to precede the coming of the Lord and the restitution of all things, we know by every evidence that now we are in the times of refreshing —the time of the latter rain. And as certainly as that is so, we are also in the time of the utter blotting out of all sins that have ever been against us. And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which is by *faith of Jesus Christ*, to abide alone everlastingly.♦

Dear Reader,

Thank you for your understanding of the delay in getting out the issues of *Lest We Forget*. Actually at the publication of this issue, Volume 8, No. 1, we are exactly one year, three months behind schedule. The difficulty mainly lies in the necessity of editing a journal on "free time".

After the next two issues, we will have completed our first list of Seventh-day Adventist Pioneers. We invite you to look at the first issue of *Lest We Forget* and consider the long list of persons who have been featured in its pages since its inception in 1991.

Next, think of persons whom you would appreciate seeing featured in future issues. We have thought of a few, but would appreciate your input into the choice of other Pioneers. Write a simple postcard or letter to let us know your choice.

Thank you sincerely, *The Editorial Committee*

1888 ELDER A. T. JONES ON THE FAITH OF JESUS

Through the years, Elder A. T. Jones continued to emphasize the *Faith of Jesus*. Here are some chronological excerpts from his writings. [Original italics removed to highlight the "*Faith of Jesus*".]

1888 — *The "Abiding Sabbath and the "Lord's Day,"* page 128.

The word of God is truth. All his commandments are truth. Ps. 119:151. . . ."It shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us." Nothing is obedience but to do what the Lord says, as he says it. He says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." To disregard the day which God has commanded to be kept, is disobedience. And the disobedience is not in the slightest relieved by the substitution of another day for the one which the Lord has fixed, even though that other day be styled "Christian." The fact is that the seventh day is the Sabbath; and in the fast-hastening Judgment the question will be, Have you kept it? God is now calling out a people who will keep the commandments of God, and the *faith of Jesus*. Nothing but that will answer. Neither commandment of God nor *faith of Jesus* ever enjoined the observance of Sunday, the first day of the week. Both commandment of God and *faith of Jesus* show the everlasting obligation to keep the seventh day, the Sabbath of the Lord thy God. Will you obey God? Will you keep the commandments of God and the *faith of Jesus*?

1891 — *The Two Republics of Rome and the United States of America,* page 715.

. . . If ever men become moral, it must be by some other means than even the moral law, and much less could this result ever be brought about by civil law or any other human process.

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Lest We Forget

Volume 8 Number 1

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

Ellet Joseph Waggoner

Prior to 1888

by Richard Cooper

"The advent movement was born with its eyes on Jesus. 'Jesus is coming soon' was the watchword of the Millerites. 'What is Jesus doing now?' was the question that followed the disappointment.... Seventh-day Adventism is basically a message about Christ and what He has done and is doing to save sinners." Thus commented retired Church History Professor, C. Mervyn Maxwell on these early years of growth in the church. (*Tell It to the World,* p. 231.)

Into this church developmental milieu, Ellet Joseph Waggoner (EJW) was born in Wisconsin, January 12, 1855.

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E. J. Waggoner
1855 - 1916

Ellet Joseph Waggoner

He was the sixth child of Joseph Harvey Waggoner (featured in *Lest We Forget*, Vol. 4, No. 4) and Margaretta Hall whom he had married on April 30, 1845. EJW had four brothers and five sisters. His father joined the Adventist Church in 1852, and was an active preacher and writer until his death in 1889.

There is little information about EJW's early years. He resided in Burlington, Michigan for a while. He attended Battle Creek College and studied medicine at Bellevue Medical College in New York City. He married a college friend, Jessie Fremont Moser, and they had two daughters, Bessie and Pearl. After spending some time at Battle Creek, the family moved to California about 1880. Although Waggoner completed his medical studies, he apparently had a strong interest in preaching, possibly as the result of seeing his father's example.

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An Important Occasion

In 1882, Waggoner attended a camp meeting in Healdsburg. He recalled how he became unaware of the speaker and the message being delivered, and continued telling of his experience,

"Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally. It was all for me. If I could describe my feelings, they would not be understood by those who have not had a similar experience, and to such [as have,] *no explanation is necessary.*

"I believed that the Bible is the word of God, penned by holy men who wrote as they were moved by the Holy Ghost, and I knew that this light that came to me was a revelation direct from heaven; therefore I knew that in the Bible I should find the message of God's love for individual sinners, and I resolved that the rest of my life should be devoted to finding it there, and making it plain to others. The light that shone upon me that day from the cross of Christ, has been my guide in all my Bible study; wherever I have turned in the Sacred Book, I have found that Christ set forth as the power of God, to the salvation of individuals and I have never found anything else." (E. J. W., *"The Everlasting Covenant,"* p. 5.)

In 1883, EJW was called to assist his father in editing *Signs of the Times*. In 1884 he met A. T. Jones. The two became lifelong friends, sharing a passionate interest in justification by faith. In assessing the influence of Waggoner's work in the next few years, it is well to remember that Adventist beliefs were still being studied and clarified. Their understanding of the person and work of the Holy Spirit was not complete. Adventist preaching was significantly shaped by issues of prophecy and eschatology. A strong emphasis was placed on law keeping, and the tension between this and the role of Christ in salvation was not in a healthy balance.

In the next few years EJW wrote numerous articles in *Signs of the Times* dealing with such issues as the law and the gospel, justification and sanctification, and the role of Christ in relation to these issues and individual Christian experience. Space does not allow a detailed analysis of his thinking, but the following is a brief synopsis of the areas he explored.

He believed that justification through Christ's sufferings was real, and that Christ's perfect life, as well, was lived for us. When the sinner believes this, he is transformed and obeys from the heart.

"Christ also had to keep the law in His life so that His perfect obedience could be counted as ours. . . . He was absolutely good, the embodiment of goodness, yet he was counted as a sinner. . . . Herein is the unspeakable love of Christ, that the innocent should assume the crimes of the guilty, and die in his stead." (*Signs of the Times*, September 18, 1884.)

Waggoner also set out his belief that the law in Galatians was the moral law. He knew that this position was directly opposed to that of General Conference leaders, G. I. Butler and Uriah Smith. Sensing the increasing friction of opposing positions, the then General Conference Theological Committee voted a resolution that there should be no publication made of views contrary to those *"held by a fair majority of our people"* until *"examined and approved by the leading brethren of experience."* (December 10, 1886.) Butler published and distributed at the 1886 GC Session a booklet entitled *"The Law in the Book of Galatians."*

Despite this, the two sides continued to publish their ideas. By February 10, 1887, Waggoner had completed a 71-page letter to Butler and Smith entitled *"The Gospel in the Book of Galatians: A Review."* Ellen White wrote a letter to Waggoner dated February 18, 1887, in which she commented,

"Even if you are fully convinced that your ideas of doctrine are sound, you do not show wisdom that that difference should be made apparent. I have no hesitancy in saying that you have made a mistake.

"I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of . . . . It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. . . . There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error."

Waggoner's response was to delay publication of his letter until December 1888. Butler and Smith, however, responded to this silence by publishing more material opposing Waggoner's views.

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The light that shone upon me that day from the cross of Christ, has been my guide in all my Bible study; wherever I have turned in the Sacred Book, I have found Christ set forth as the power of God.

A Letter to Waggoner and Jones

from Ellen G. White

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E.J.W. [Waggoner]has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done.There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye erelong, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

Response to a controversy over the discussion of doctrinal differences in the *Review and Herald* and *Signs of the Times*

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference.

Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. . . .

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E.J.W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E.J.W. needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people. . . .

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.

Harmony and cooperation must be maintained without compromising one principle of truth

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy. . . .

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A Letter to Waggoner and Jones

continued from page five

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away.

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TIME LINE

Birth, January 12	1855
Studied at Battle Creek College	1876-1878
Studied at New York Bellevue Medical School	1879+
Marriage	?
Moved to California	1880
Managed St. Helena Sanitarium	1882
Special spiritual experience	
Assistant editor *Signs of the Times*	1883
Met A. T. Jones	1884
Wrote 33 articles in the Signs of the Times on Righteousness by Faith	1886
GC officers voted against publishing of contrary views	
Wrote letter to Butler and Smith on Galatians	1887
EGW wrote EJW was mistaken bringing in controversy on the subject of the gospel in Galatians	
Minneapolis, MN, General Conference, presented Righteousness by Faith	1888
General Conference delegate at large	1889
Taught Bible, Church History and Hebrew at School for Ministers	
At General Conference presented 16 Bible Studies on the book of Romans.	1891
E. G. White confirmed the R/F message is from God.	1892
GC, presented Bible Studies	1897
GC, again presented Bible Studies	1898
Conducted training school with W. W. Prescott	1899-1900
General Conference, reveals he is influenced by Pantheism	1899
Editorial ministry in England	1899-1903
E. G. White warned him Satan was seeking to wean his affections from his wife to another woman	1904
Died of a heart attack at the age of 61	1916

Ellet Joseph Waggoner

In response to this action on the part of Butler and Smith, Ellen White wrote,

"I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent these not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. . . . If we have any point that is not fully, clearly defined and can bear the test of criticism, don't be afraid or too proud to yield it." Letter *13*, April 5, 1887, also in *Manuscript Releases, Volume 16*, 281-284.)

In 1886 alone, EJW wrote at least 33 articles in *Signs of the Times*. He spoke of the sinner's continuing obedience as "*sanctification. . . the work of a lifetime. . .not an instantaneous, but a progressive work.*" *Signs of the Times*, April 1886. Writing again the next month he said "*Having accepted Christ, His righteousness is imparted to us, which makes us clear before the law.*"

concluded from page three

While Waggoner may not have been wise in developing his thinking in such a public forum, he certainly made a strong effort to understand and explain what he saw as key issues. He tried to balance the roles of man and Saviour in justification and sanctification, stating,

"If Christ dwells in our hearts by faith, then we can exhibit in our actions the righteousness of the law, for if we have Christ in the heart, we must have the law there also. And having lived thus, when we are brought before the judgment-seat, and God fixes upon us His piercing gaze, He will see, not us, but the image of Christ, and because He lives we shall live also." Ibid., February 10, 1887.♦

Note: *Lest We Forget*, Volume 8, Number 3, the next issue, will continue with the biography of E. J. Waggoner after 1888.

Lest We Forget

Volume 8 Number 2

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A Letter to Waggoner and Jones

concluded from page six

Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. I know that Satan's work will be to set brethren at variance.

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character.

There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted. ♦ Letter to E.J.W. & A.T.J., 1887, *The Ellen G. White 1888 Materials*, pages 23-27, and 29-31.

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE RISE & DECLINE OF ELLET JOSEPH WAGGONER

by Richard Hammond

E. J. Waggoner

The meteoric rise of a medically trained physician who opted for the pulpit, classroom chair, and editor's desk presents a most fascinating study for even a casual student of denominational history, and/or doctrinal development. One of the early Advent pioneers, Ellet J. Waggoner, son of Joseph Waggoner, provides just that.

Waggoner inherited a literary bent from his father which he used effectively in the preparation of editorials, articles, sermons and books. His resident classical studies at Battle Creek College from 1876-1878, were followed by further training, although in a different discipline, at New York's prestigious Bellevue Medical School. For whatever reason, he did not long pursue the practice of medicine as a profession, calling, or livelihood, although he did serve for a time on the staff of the Battle Creek Sanitarium, and later as the manager of St. Helena Sanitarium.[1]

At the Healdsburg camp meeting in 1882, Waggoner experienced a most extraordinary conversion, which is almost parallel to that of John Wesley, who on May 24, 1738, while attending a religious service in London's Aldersgate Chapel felt *"his heart strangely warmed."*

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THE RISE & DECLINE of EJW

Like Wesley, Waggoner sensed, as never before, the outpouring of divine love for his own personal salvation. From that mystical, yet very dynamic experience, may be traced this personal testimony: "*I saw Christ hanging on the cross, crucified for me. . .*[and] *that moment,* [I] *had my first positive knowledge which came like an overwhelming flood, that God loved me and that Christ died for me.*"[2] He continued to grow, not only in grace, but in responsibility as a burgeoning minister, writer and editor.

He taught Bible classes at Healdsburg College, then gravitated toward editorial work in the offices of the Pacific Press publisher of *Signs of the Times,* located in Oakland, California.

Waggoner and his close associate, Alonzo T. Jones, were younger men, and held some interpretations of scripture that were viewed with reservation OF many of the older, and more established "guard" in Battle Creek, particularly Uriah Smith, editor of the *Review and Herald* and George I. Butler, president of the General Conference. Difference in opinion on some doctrinal matters threatened to fester into a conflict of personalities. As near as we can determine, E. J. Waggoner took the high road, and did not descend into the regrettable lapse by some via rhetoric, caustic barbs, and bristling retaliation.[3] Certainly this was true during the 1888 meetings in Minneapolis. Nonetheless he did not escape receiving his share of verbal shrapnel in the crossfire that followed.

It was during these very meetings in 1888 that matters came to a head. Jones and Waggoner presented a series of studies on "Righteousness by faith." During the era preceding, as well as following the 1888 convocation, Sister White had occasion to give counsel to both camps. Notwithstanding, she gave unstinting endorsement to the spiritual thrust of these west coast

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editors whose new wine was not cordially received by some custodians of the old bottles. Their presentations rekindled in her own heart the joy of an ever deepening gratitude for that love found in the "matchless charms of Christ." Every nerve ending in her spiritual soul wanted to cry "Amen" to the victory assured in that "most precious message," so ably presented and compelling in its appeal. Following that historic Conference she was not hesitant to endorse their message, nor to appear with them at many camp meetings where their presentations were in demand.

Her repeated endorsements over the following ten years included declarations that this was *"the very message the Lord has sent to the people of this time"*[4], *"the message that God commanded to be given to the world"* [5], and *"the light that is to lighten the whole earth with its glory"*[6].

During the ensuing General Conference in 1889, Elder Waggoner was a delegate at large. In addition to the joy of being in "Christ, our righteousness," the doctor was also a champion of religious liberty, and shared A. T. Jones' zeal in this sphere. He knew the power of words fitly spoken and articulated thus: *"Truth has a natural, irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit."* This declamation accompanied the exposure of the proponents of the Blair Sunday Bill, who were enlisting children in churches on Sunday to sign the petition in favor of the Blair Bill.[7] It is not insignificant that the messengers of righteousness by faith saw so clearly the application of the gospel principles to the issue of religious freedom in a secular sphere, and were powerfully used by God to help to thwart the attempt to pass a national Sunday law. They realized that the gospel touches all of one's life. Waggoner and Jones had to meet over and over again the heavy handed attempt within the church to restrict their liberty to speak under God. As Ellen G. White repeatedly pointed out during the following

Difference in opinion on some doctrinal matters threatened to fester into a conflict

decade, *"The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord's servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God's people, and what shall be repressed. The Lord inquires of them, 'Who has required this at your hand? Who has given you the burden of being conscience for my people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses—as men through whom I can communicate divine instruction to my people. I have not placed the lines of control in your hands. The responsibility that rested on Moses—of voicing the words of God to the people—has never been delegated to you."*[8]

Not a great deal is recorded of Elder Waggoner's activities between 1888 and 1891, other than in 1889 at the School for Ministers. He taught Bible classes during the summer term, as well as church history and Hebrew. In 1891 at the General Conference he presented a series of 16 Bible studies, all of which are recorded in the GC Bulletin. (See these Bible studies in the "Words of the Pioneers" CD ROM, 2nd Edition.)

Waggoner's advanced views of righteousness by faith, powerfully endorsed by the messenger of the Lord, naturally led him to take a new look at the perspective the church had held on many of its doctrines and practices. The blending of law and gospel was one area to which Ellen G. White had directed attention repeatedly. *". . .On the one hand, religionists generally have* ***divorced the law and the gospel****, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses."*[9]

It appears from his *Confession* (written the day he died; see WDF File 236.) that Waggoner began to question as early as 1891 the church's views of the sanctuary and pre-advent judgement that *"divorced the law and the gospel."* However, since the Bible concepts that made up our *"pillars"* had been discovered by a group process led by the Lord, any new corporate view needed a united approach, which was never realized. It was particularly this lack of *"pressing together"* that left those in the advance ranks of God's leading particularly vulnerable to misinterpretations and misapplications. This *"aloneness"* was caused by many leaders refusing the light, and resulted in the messengers having to endure both neglect and persecution. It is not surprising then that Waggoner, as well as Jones and Prescott, so ready to accept new light, were more susceptible in later years to concepts that were not part of God's providence. Note how Ellen G. White addressed one instance of this. *"During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence."*[10]

Following the 1891 General Conference, Elder Waggoner was appointed editor of our publication in England, *The Present Truth*. In 1897 he represented England as a delegate to the General Conference. In retrospect there may be traced in his editorials certain trends that deviated from his posture, so effectively proclaimed just a few years earlier. His was the preference for an unrestricted free spirit, and he did not always take kindly to, nor follow denominational administrative procedure when deployment or employment of personnel were concerned. This trait, the desire to be free from organizational restraints, also surfaced in some of the policy decisions proposed by A. T. Jones, and Dr. John H. Kellogg.

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Ellen G. White Reports on the Minneapolis Conference

Selected Messages, Volume 3, 174-177

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

Then the question was asked whether I thought the matter had better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit, manifested such as Elder E. J. Waggoner had shown all through the presentation of his views: and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner. . . .

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith."

I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear tell them the statement is incorrect.

The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed. . . ."

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. . .

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt

had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God.

What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren causes me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand.
— Manuscript 24, 1888.

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in the words and actions against light and truth. Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. . . .

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God.

Were my brethren in the light, the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. . . .

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.—Manuscript 24, 1888. (See more on page 8.) ♦

Lest We Forget

Volume 8 Number 3

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THE RISE & DECLINE of EJW

continued from page three

Waggoner's independence and self-determination brought a letter of timely counsel from Sister White. It was while serving in England that Elder Waggoner apparently re-thought and revised his earlier positions, which later was tantamount to a denial of certain basic tenets of Sabbath-keeping Adventists. Many of his associates, readers and hearers, at first did not perceive any change of significance. Nevertheless it was during these years that Sister White expressed written concern regarding the direction his concepts were leading. Although he was a credentialed minister in good and regular standing, there were small craft warnings that arrested the attention of God's messenger. In 1892 she wrote: *"It is quite possible that Jones and Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they have done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews."*[11]

Three weeks earlier, in another letter to Uriah Smith, she made this point of responsibility: *"The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchrist-likeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it."*[12]

Some two years later, she further explained the reason behind why some stumble. *"Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stand as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men."*[13]

During the General Conference in 1897 he conducted a series of 19 Bible studies. At the Conference in 1899 he was again invited to present a series of studies. During 1899 and 1900 he teamed up with W. W. Prescott in the conduct of a training school.

It was at the General Conference in 1899, held in South Lancaster, Massachusetts, that he detonated a real bomb shell. As a delegate from England, he had gone on record as recently as 1896 as having no brief for pantheism. At this meeting, however, he reflected the undeniable influence of Dr. John Harvey Kellogg, who was the pivot man in this new school of thought. Pantheism, when taken to its ultimate

conclusion, nullifies the need of a Saviour. Speaking to the delegates in South Lancaster, Waggoner began: *"I thank God, brethren, that the Lord has taught me something in the last few months, and enabled me to teach something of how to live forever."* He was asked by some in the audience, *"Do you ever expect to be sick?"* His reply was, *"No. I expect to live forever."*[14]

Ellen White sent a message from her home in Australia to the delegates at the 1899 meetings. Only God could have revealed to her knowledge or information that pantheistic teachings would be presented in that very session. As Waggoner spoke he framed his thoughts in the structure of pantheistic philosophy. His remarks carried the supportive approval of a least part of the audience.

Elder Waggoner continued his editorial ministry in England until his permanent return to the States in 1903, and as an attendee at the General Conference session. Some changes and detours in his quest for theological truth, led to a departure, not readily apprehended, from many articles of faith he had earlier and vigorously espoused. His embrace of pantheism was but another step in the theological scenario. During those critical years, 1891 to 1894, he received timely messages from Sister White, sent in the hope of saving him from himself.

Before leaving England Elder Waggoner became intrigued, or perhaps fascinated with what became known as "spiritual affinity," which, being interpreted, says "that one not rightfully a marriage partner here might be one in the life to come, and then allowed a present spiritual union."

To such subtle, specious reasoning God's messenger dispatched these lines: *"You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables, and has shown you charming pictures for one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children . . . he hopes to wean your affections from your wife for another woman."*[15]

Perhaps hoping for the unlikely, she appealed to him to join the faculty at Emmanuel Missionary College, the successor to Battle Creek College, now removed to Berrien Springs, Michigan. Perhaps this would provide him both time and opportunity to reflect on his values and course of action. He remained one term, then returned to Battle Creek, where he would join a community now permeated with pantheistic thinking, combined with an increasing skepticism toward the Spirit of Prophecy. Although he had once declared to the delegates at the General Conference in 1899 that he intended to live forever, he succumbed to a heart attack in late May 1916 at the age of 61.

It is not the purpose of this brief treatise to trace in detail the disappointing changes in Elder Waggoner's journey in search of truth, or to recite the regrettable circumstances that led to the break-up of his home. It is with sincere sadness that we discover his repudiation of the "investigative judgment," and the ministry of Christ in the heavenly sanctuary, to mention but two. Such reservations as these are often accompanied by the rejection of inspired testimonies God has been pleased to give to his people in the manifestation of the Spirit of Prophecy.

We can be thankful for the joy and freedom in Christ that Elder Waggoner and his associate, A. T. Jones, brought to this church in 1888 and the months immediately following. That message, Christ our Righteousness, will never lose its power, and warrants daily renewal in the experience of each professing disciple. ♦

[1]*SDA Encyclopedia, Bible Commentary*, Volume 10, page 1563.
[2]George L. Carpenter, *"Sketches in the Life of Ellet Joseph Waggoner, January 12, 1855 - May 28, 1916."* p. 2.
[3]Arthur L. White, *The Lonely Years*, pp. 405, 406.
[4]E. G. White, *The 1888 Message*, pp. 267, 1395.
[5]*Ibid.*, p. 1336.
[6]*Ibid.*, p. 1575.
[7]George L. Carpenter, "*Sketches in the Life of Ellet Joseph Waggoner*," p. 8.
[8]*Manuscript Releases*, Vol. 18, pp. 223, 224, 8/1/1895.
[9]*The 1888 Message*, p. 822.
[10]10MR87, Letter 269, 1903, to A. G. Daniells.
[11]*The 1888 Message*, p. 1044.
[12]*Ibid*, p. 1013.
[13]*The 1888 Message*, p. 1247.
[14]*General Conference Bulletin*, 1899, p. 53, Arthur L. White, *The Early Elmshaven Years*, 1900-1905, p. 283.
[15]E.G.White, Letter 231, 1903, p. 12 (Found in MM 100).

Ellen G. White Reports on the 1888 Minneapolis Conference

From Selected Messages, Volume 3, 181, 182

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of His grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. . . .

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before reviewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." . . .

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; He was ready to strengthen His people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Elder Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. . . .

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. (See more on pages 4 and 5.) ♦

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE FAITH OF JESUS

A NEGLECTED LANDMARK — CORE OF THE 1888 MESSAGE

From the Writings of E. J. Waggoner

The Lord Our Righteousness

(From *Christ and His Righteousness,* page 61, Pacific Press Publishing Co., 1890.)

The scripture that we have just been considering (Rom. 3:24-26) is but another statement of verses 21, 22, following the declaration that by the deeds of the law there shall no flesh be made righteous... "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the *faith of Jesus* Christ* unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10.

But what about "the righteousness of God without the law"? How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law? Christ. How did He speak it? "As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the *faith of Jesus* Christ is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is "witnessed by the law...."

continued on page two

**Italics supplied throughout*

The Faith of Jesus

Neglected Landmark — Core of the 1888 Message

continued from page one

"The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:5-7.

This is God's name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He "will by no means clear the guilty"? That is perfectly in keeping with His longsuffering, abundant goodness and His passing by the transgression of His people. It is true that God will by no means clear the guilty. He could not do that and still be a just God. But He does something which is far better. He removes the guilt, so that the one formerly guilty does not need to be cleared—he is justified and counted as though he never had sinned.

Let no one cavil over the expression, "putting on righteousness," as though such a thing were hypocrisy. Some, with a singular lack of appreciation of the value of the gift of righteousness, have said that they did not want righteousness that was "put on," but that they wanted only that righteousness which comes from the life, thus depreciating the righteousness of God, which is by *faith of Jesus* Christ unto all and upon all that believe. We agree with their idea insofar as it is a protest against hypocrisy, a form of godliness without the power; but we would have the reader bear this thought in mind: It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment, no matter how beautiful it may look to us, but when Christ clothes us with it, it is not to be despised nor rejected. Mark the expression in Isaiah: "He hath covered me with the robe of righteousness." The righteousness with which Christ covers us is righteousness that meets the approval of God, and if God is satisfied with it, surely men ought not to try to find anything better.

1891 General Conference Sermons

Study #1: Romans 1, A Review

"The just shall live by faith." Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by *faith of Jesus* Christ. What about these doctrines, as the Sabbath, immortality, etc.? Since the "kingdom of God and His righteousness" is the one thing needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing—all summed up in the doctrine of righteousness by faith. We can preach nothing else, for everything outside of this is sin.

Study #16: A Review, paragraphs 2-4.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that kept the commandments of God and the *faith of Jesus*.

We are accustomed and rightly so, to speak of these three messages as one threefold message. The word which is rendered "followed" means properly, "went with." Thus rendered the text would read, "and the third angel went with them." It is the same word that is used in 1 Corinthians 10:4, "And did all drink the same spiritual drink: for they drank of that spiritual rock that went with them (margin), and that rock was Christ." Thus the first angel sounded, the second joined him, and the third joined them both, and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*." There are three points which these people have—patience, keeping the commandments, and the *faith of Jesus*. While they are all combined in one, I think we may consider them in a reverse order to that in which

they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

How Righteousnes by Faith Becomes Practical
(Original from: *Signs of the Times* Articles from October, 1895 through September, 1896), page 179.

Faith a Gift of God. That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the *faith of Jesus*." God does not give faith to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the *faith of Jesus*; therefore it is the *faith of Jesus* that is given to men.

Faith Given to Every Man. Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Ps. 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.

In What Measure? We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the *faith of Jesus*. The *faith of Jesus* is given in the gift of Jesus himself, and Christ is given in his fullness to every man. He tasted death for every man. Heb. 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure.

***How Righteousness is Obtained* (1899)** page 8.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by *faith of Jesus* Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountainhead. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord."

continued on page four

The Faith of Jesus

Neglected Landmark — Core of the 1888 Message

continued from page three

Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Pet. 3:18), God can be just and count as righteous the one who will have faith in Jesus.

The Everlasting Covenant (1900), pages 457-458, **Again in Captivity.**

The Result. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."

Reinforcements. As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith.

The Lesson for us. This is a lesson for us in our conflicts with our adversaries—principalities and powers and wicked spirits. "Resist the devil, and he will flee from you;" but we are to "resist steadfast in the faith." Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the *faith of Jesus,* he must flee, for he knows that he has no strength at all against Christ. And so we learn again that "the redeemed of the Lord shall return, and come with singing unto Zion." In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers.

The Glad Tidings (1900), page 72.
Perfect Unity.

Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church. "All can not see alike," is the common statement. So they misread Eph.4:13, making it read that God has given us gifts, "till we all come into the unity of the faith." What the Word teaches is that "in the unity of the faith, and of the knowledge of the Son of God," we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ." There is only "one faith" (Eph.4:5), "the *faith of Jesus*," as there is only one Lord; and those who have not that faith must necessarily be out of Christ. It is not at all necessary that there be the slightest difference upon any question of truth. Truth is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night, except that from a tallow candle, does not in the least stand in the way of his recognizing that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

Ibid., pages 79-80.

Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, "the faith of Christ," just as in Rev.14:12 we have "the *faith of Jesus*." He is the Author and Finisher of faith. Heb.12:2. God has "dealt to every man the measure of faith" (Rom.12:3), in giving Christ to every man. "Faith cometh by hearing, and hearing by the Word of God" (Rom.10:17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins.

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as "weak faith." A man may be "weak in faith," that is, may

be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. Christ alone is righteous; He has overcome the world, and He alone has power to do it; in Him dwelleth all the fullness of God, because the law—God Himself—was in His heart; He alone has kept and can keep the law to perfection; therefore, only by His faith,—living faith, that is, His life in us,—can we be made righteous.

But this is sufficient. He is a "tried Stone." The faith which He gives to us is His own tried and approved faith, and it will not fail us in any contest. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His faith, and let it work by love, and purify the heart. It will do it; take it!

Ibid., pages 147-148.

Let me speak from personal experience to the sinner who does not yet know the joy and freedom of the Lord. Some day, if not already, you will be sharply convicted of sin by the Spirit of God. You may have been full of doubts and quibbles, of ready answers and self-defense, but then you will have nothing to say. You will then have no doubt about the reality of God and the Holy Spirit, and will need no argument to assure you of it; for you will know the voice of God speaking to your soul, and will feel, as did ancient Israel, "Let not God speak with us, lest we die." Then you will know what it is to be shut up in prison,—in a prison whose walls seem to close on you, not only barring all escape, but seeming to suffocate you. The tales of people condemned to be buried alive with a heavy stone upon them, will seem very vivid and real to you, as you feel the tables of the law crushing out your life, and a hand of marble seems to be breaking your very heart. Then it will give you joy to remember that you are shut up for the sole purpose that "the promise by *faith of Jesus* Christ" might be accepted by you. As soon as you lay hold of that promise,—the key that will unlock any door in Doubting Castle,—the prison doors will fly open, and you can say, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." Ps.124:7.

Ibid., pages 148-150.

We have just read that the Scripture hath shut up all under sin, that the promise by *faith of Jesus Christ* might be given to them that believe. Before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. We know that whatsoever is not of faith is sin (Rom.14:23); therefore, to be under the law is identical with being under sin. We are under the law solely because we are under sin. The grace of God brings salvation from sin, so that when we accept God's grace we are no longer under the law, because we are freed from sin. Those who are under the law, therefore, are the transgressors of the law. The righteous are not under it, but are walking in it. The Law a Jailer, a Taskmaster.

"So that the law hath been our tutor unto Christ, that we might be justified by faith." The words "to bring us" are marked both in the old version and the new as having been added to the text, so we have dropped them out. It really makes no material difference with the sense whether they are retained or omitted. It will be noticed also that the new version has "tutor" in the place of "schoolmaster." This is better, but the sense is still better conveyed by the word that is used in the German and Scandinavian translations, which signifies "master of a house of correction." The single word in our language corresponding to it would be jailer. The Greek word is the word which we have in English as "pedagogue." The pedagogos was the slave who accompanied the boys to school to see that they did not play truant. If they attempted to run away, he would bring them back, and had authority even to beat them to keep them in the way. The word has come to be used as meaning "schoolmaster," although the Greek word has not at all the idea of a schoolmaster. "Taskmaster" would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, although nominally at large, is really deprived of his liberty just the same as though he were actually in a cell. The fact is that all who do not believe are "under sin," "shut up" "under the law," and that, therefore, the law acts as their jailer.

It is that that shuts them in, and will not let them off; the guilty can not escape in their guilt. God is merciful and gracious, but He will not clear the guilty. Ex.34:6,7. That is, He will not lie, by calling evil good; but He provides a way by which the guilty may lose their guilt. Then the law will no longer be against them, will no longer shut them up, and they can walk at liberty.

Christ alone is righteous; He has overcome the world, and He alone has power to do it

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The Faith of Jesus

Neglected Landmark — Core of the 1888 Message

continued from page five

Christ says, "I am the door." John 10:7,9. He is also the sheepfold and the Shepherd. Men fancy that when they are outside the fold they are free, and that to come into the fold would mean a curtailing of their liberty; but it is exactly the reverse. The fold of Christ is "a large place," while unbelief is a narrow prison. The sinner can have but a narrow range of thought; the true "free thinker" is the one who comprehends with all saints what is the length, and breadth, and depth, and height of the love of Christ, which passeth knowledge. Outside of Christ is bondage; in Him alone is there freedom. Outside of Christ, the man is in prison, "holden with the cords of his sins." Prov.5:22. "The strength of sin is the law." It is the law that declares him to be a sinner, and makes him conscious of his condition. "By the law is the knowledge of sin;" and "sin is not imputed when there is no law." Rom.3:20; 5:13. The law really forms the sinner's prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as though they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds a commandment which says to him, "You can find no freedom by me, for you have sinned." If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sin still remains. It goads him and drives him to the only way of escape—"the promise by *faith of Jesus* Christ." In Christ he is made "free indeed," for in Christ he is made the righteousness of God. In Christ is "the perfect law of liberty."

"But," says one, "the law says nothing of Christ." No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, "Christ and Him crucified," is to be seen in every leaf of the forest, and, indeed, in everything that exists. Not only so, but every fiber of man's being cries out for Christ. Men do not realize it, but Christ is "the Desire of all nations." It is He alone that "satisfies the desire of every living thing." Only in Him can relief be found for the world's unrest and longing. Now since Christ, in whom is peace, "for He is our peace," is seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of Safety, for it always stands open. He is the City of Refuge, to which every one pursued by the avenger of blood may flee, sure of finding a welcome. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and by Him it is fulfilled in us. Rom.8:4. The law is so far from requiring men to keep it in order to be saved, as some suppose, that it will not allow anybody to be saved unless he has "the righteousness which is of God by faith,"—the *faith of Jesus* Christ.

Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result.

Ibid., page 224-225.

Here again we see that the controversy was not whether or not the law should be kept; that never at that time came into the mind of anybody professing godliness. But the question was concerning how it could be fulfilled. The Galatians were being led astray by the flattering teaching that they themselves had power to do it, while the heaven-sent apostle strenuously maintained that only through the Spirit could it be kept. This he showed from the Scriptures, from the history of Abraham, and from the experience of the Galatians themselves. They began in the Spirit, and as long as they continued in the Spirit, they ran well; but when they substituted themselves for the Spirit, immediately the works began to manifest themselves, which were wholly contrary to the law. The Holy Spirit is the life of God; God is love; love is the fulfilling of the law; the law is spiritual. Therefore whoever would be spiritual must submit to the righteousness of God, which is witnessed to by the law, but is gained only through the *faith of Jesus* Christ. Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result. ♦

The Special Work of A. T. Jones & E. J. Waggoner

continued from page eight

03/10/1890 to W. C. White and wife. Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. — Page 623.

04/15/1892 to J. H. Kellogg. The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. — Page 977.

09/19/1892 to Uriah Smith. Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. — Pages 1043, 1045.

The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. — Page 1052.

11/05/1892 to Frank and Hattie Belden. When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. . . for your soul' s sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. — Page 1066.

Circa 1893 to the Review and Herald Office. The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The. . . principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. — Page 1814.

01/09/1893 to W. Ings. We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word. — Page 1122.

05/01/1895 to O. A. Olsen. The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... This is the message that God commanded to be given to the world. It is the third angel' s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. — Pages 1336, 1337. ♦

Lest We Forget

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The Special Work of A. T. Jones & E. J. Waggoner

by Ellen G. White

Samples of a larger collection from E.G.W. 1888 Materials, to be published in *Lest We Forget,* 9, entitled, "A Most Precious Message and Its Messengers,"

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. Page 267.

Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject. — Page, 291.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. — Pages 308, 309.

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. — Pages 348, 349

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